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of each separate piece is not practicable in this connection, but the volumes will soon appear in English translation, and the name of the author is guarantee for their excellence and attractiveness.

GEORGE B. FOSTER.

GERALD BIRNEY SMITH.

RELIGION IN CONDUCT.

WE may begin our sketch of works on socialized religion with a reference to the serious and dignified addresses of the pious and liberal bishop of Peoria,¹ whom the nation loves to think of as, dressed in miner's garb, he made himself at home in the anthracite region during the great strike. Here he writes serenely of religion, agnosticism, education, the future of faith, and the victory of love. One who really desires to see how the subject of religious education looks to a devout, broad-minded, democratic, American Roman Catholic will read this volume with satisfaction. That the genial prelate is a faithful defender of the ancient church is clearly shown in his distinct statement of the infallible authority of the church as the representative of Christ (pp. 153, 154); but he rarely asks us to believe anything on that basis. The mystical and even clerical note is heard in the last lecture. When he touches on the necessity of religion as a factor in elementary education, the Catholic argument is deployed, but the conclusion and practical recommendation are left in a degree of obscurity. Yet, on the whole, this is no sectarian book, but the universal, the Christian, the American view of life and the world. The discussion is intensely religious, inspiring, ethical, and the witness stands for the spiritual element as a factor in history and culture.

*God and Music*² is a book which should be read with an orchestral accompaniment. Those whose æsthetic faculties have become atrophied through disuse, and to whom God is nothing but a New England conscience, will hardly understand how music has any place in apologetics. Formally the argument is that the harmony and law of music implies the existence of God; but, after all, only one who is ready for God will respond to such a plea. The man disciplined in nature sciences, and who has not yet set a value on religious experience, may be inclined to doubt the logical power of the writer; but to those who

¹ *Religion, Agnosticism, and Education*. By J. L. SPALDING. Chicago: McClurg & Co., 1902. 285 pages.

² *God and Music*. By J. H. EDWARDS. New York: Baker & Taylor, 1903. 318 pages.

have already in some way come to reverence the Ideal-Real of beauty, truth, holiness, and love, these charming pages will come as a voice in tune with the organ. On the ethical side the author makes a strong case for the belief that religion includes all that enriches human personality, and that to starve a faculty is partial suicide, is the suppression of one of the means of honoring the Creator. The social function of the church in relation to culture gains in significance in the light of this discussion. The allusions to Darwin and Spencer seem to be unfortunate (p. 123), so far as the author finds them in conflict with his thesis; for their task was explanatory, while the author is dealing with spiritual valuation and significance. To show how our musical nature has been developed is a scientific labor of explanation; to interpret the divine purpose and spirit is the work of poet, philosopher, and theologian. They do not come into antagonism unless, as appears here to be the case, there is a misunderstanding.

With the well-meant and devout effort to Christianize American thought, feeling, and conduct one may have great sympathy without accepting the counsel of a recent author³ in respect to placing the name of God in the constitution of the United States. The historical reasons for omitting any direct expressions of a creed in that document do not seem to be appreciated in *Social Ethics*. The preface states the object of the book to be to treat social phenomena "from a distinctively Christian point of view;" but the more specific purpose is disclosed at the end: "There is need of such a change in law as shall acknowledge Jesus Christ as the King of the state;" although the author sees that such an outward modification will not be made until there has been a general spiritual change in the souls of men.

The framework of the essay of Mark⁴ is Herbartian, but the mode of statement and illustration shows the independence and direct insight of a practical teacher who is in deep sympathy with childhood and is a devout believer in Christianity. The audience for whom the pages are written are not persons with severe training in psychology and philosophy, but ordinary intelligent teachers and parents. The distinction between teaching and training divides the book into two main parts, and nurture has as large a place as instruction. The organization and administration of the Sunday school are not adequately

³ *Social Ethics: An Introduction to the Nature and Ethics of the State*. By J. M. COLEMAN. New York: Baker & Taylor, 1903.

⁴ *The Teacher and the Child*. By H. THISELTON MARK. Chicago: Revell. 165 pages.

treated. The popular form of presentation forbids contributions to the deeper analysis of subjects. The work is valuable for the purpose of the author, who says in his preface: "The book, which is new, if at all, only in aim and setting, and not in subject-matter, is not written for the initiated few, but for the interested many."

The most thoroughly systematized movement of ecclesiastical philanthropy in the world is the Inner Mission of the state church of Germany.⁵ As our modern theologians seek to simplify doctrine, and to amputate all useless and unethical members, more vitality is liberated for Christlike service of humanity. Priest and Levite in our day find time to stop by the road with the heretical Samaritan long enough to bind up the wounds of the victim of sin and the child of misery. "Mere morality" has been found to be the true cross of the Lord.

Dr. Schäfer's text-book⁶ for classes of deaconesses and other laborers in the German Inner Mission has had a deserved success. The present volume is much larger than those of earlier editions. The historical paragraphs have been enriched, and the fundamental motives of the movement have thereby been made more clear. In its present improved form there are two principal divisions, the historical account and the present situation. In the latter part the author discusses the works of the Inner Mission and its agencies and personal factors. Dr. Schäfer, as manager of a deaconess training school at Altona, as lecturer and writer, has a remarkably clear and adequate view of the entire field, and his book is a classic in the subject.

The book of Wurster and Heunig⁷ is written for popular use in the churches of Germany. The author of *Die Lehre der Inneren Mission* has a large share in this publication, and his power of analysis is evident throughout. After a clear statement of the scope of the work and a historical sketch, the authors describe in some detail the evangelistic, charitable, and civic methods of bringing rescue and hope to the outcast members of the nation. The curious portraits and pictures lend additional interest to these pages. The statistics are brought up to a recent date.

⁵ For a brief sketch of this movement, with bibliography, the present writer may refer to his articles in the *American Journal of Sociology*, 1896.

⁶ *Leitfaden der Inneren Mission*. Von D. THEODOR SCHÄFER. Fourth Edition. Hamburg: Agentur des Rauhen Hauses, 1903.

⁷ *Was jedermann heute von der Inneren Mission wissen muss*. Von P. WURSTER UND P. M. HEUNIG. Stuttgart: Kiellmann, 1902. 270 pages.

Dr. Schäfer writes an introduction to the German translation of a fresh and strong Danish book on the Inner Mission.⁸ The author dwells especially on the movement in Scandinavian countries, into which it was carried by German and, to some extent, by English agencies. American discussions are freely and intelligently used. The topics treated are substantially the same as those of Schäfer's *Leitfaden*, but there is much local color of a high degree of interest.

The former professor of church history at Strassburg left a number of lectures on missionary enterprises,⁹ and his friends brought them together for publication. The topics are: the intensification of the missionary spirit in the parish; the historical preparation for the victory of Christianity in the Roman Empire; world-commerce and culture in relation to missions; the future of foreign missions; the Chinese troubles and the evangelical missions; the apologetic significance of Christian charity in the present age. The last lecture reveals the spirit of all the others. The author shows that the scientific demands of our time require real manifestations of life in the present; that an appeal to miracles does not win but repels faith; and that the power of an endless life must overcome antagonism by contemporary evidences of moral vitality and divine love. The Inner Mission is one expression in devoted service of this inner life, and the only language which convinces unbelievers.

Fortunately we have in English dress a readable and reliable account of one branch of the Inner Mission which should have an audience in the United States. Golder¹⁰ gives a brief history of the deaconess work down to the Reformation, traces the modern movement in Europe and America in various denominations, and devotes a chapter to the theory of the subject, the mission and aim, and one to the hospital and the training of nurses. The volume collects much interesting information, but leaves room for a more systematic and technical treatment, such as one finds in Schäfer.

Ex-Mayor Low has said that the chief problems of city government are not of civil-service reform, division of powers, and methods of securing honest council members, but of caring for the plays and other

⁸ *Die christliche Liebesthätigkeit*. Von N. DALHOFF. Gütersloh: Bertelsmann, 1904. 322 pages.

⁹ *Zur äusseren und innern Mission*. Von P. E. LUCIUS. Tübingen und Leipzig: Mohr, 1903.

¹⁰ *History of the Deaconess Movement in the Christian Church*. By C. GOLDER. Cincinnati: Jennings & Pye, 1903. 614 pages.

occupations of children. Mr. Lee¹¹ has illustrated the indirect methods of philanthropy which are so much more effective than those of direct relief-giving. He has himself been active in such enterprises in Boston, and has made himself acquainted with the methods successfully employed in other cities. Many of these activities are such as may well be taken up by those who desire to give useful expression to their Christian benevolence and yet wish to do something better than scatter pennies among the poor. The topics briefly, but very suggestively, treated are: savings and loans, health and building laws, model tenements, vacation schools, playgrounds for children, baths and gymnasiums, playgrounds for boys, outings, clubs, industrial training and preventive agencies for adults.

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RECENT LITERATURE ON ISLAM.

WHILE any good addition to our literature of Islam is always welcome, Professor MacDonald's excellent book¹ will be sure of an unusually cordial reception from all those who are interested in the study of Moslem institutions. For, as the author well says in his preface:

In English or German or French there is no book to which a teacher may send his pupils for brief guidance on the development of these institutions; on the development of law there are only scattered and fragmentary papers, and on the development of theology there is practically nothing.

The author is careful to point out the unity of church and state in Islam, but is compelled by the necessities of the case to divide his work into three parts, treating, respectively, of the development of the state, the development of legal ideas and schools, and the development of theology. Of these the last part is much the longest, embracing roughly two-thirds of the body of the book. There are three appendices. Appendix I consists of "Illustrative Documents Translated from the Arabic;" Appendix II is devoted to a selected bibliography; while Appendix III consists of a chronological table covering events from 11 to 1275 A. H. An index of names and Arabic words fills the last fourteen pages of the volume. It is manifestly impossible, in a

¹¹ *Constructive and Preventive Philanthropy*. By JOSEPH LEE. With an Introduction by JACOB A. RIIS. New York: Macmillan, 1902. 242 pages.

¹ *Development of Muslim Theology, Jurisprudence, and Constitutional Theory*. [The Semitic Series.] By DUNCAN B. MACDONALD. New York: Scribner, 1903. xii + 386 pages. \$1.25.